

# May 24

## Galatians 2:16-21

### “By the Faith of Jesus Christ”

<sup>16</sup> Knowing that a man is not justified by the works of the law, but by the faith of Jesus Christ, even we have believed in Jesus Christ, that we might be justified by the faith of Christ, and not by the works of the law: for by the works of the law shall no flesh

be justified. <sup>17</sup> But if, while we seek to be justified by Christ, we ourselves also are found sinners, is therefore Christ the minister of sin? God forbid.

<sup>18</sup> For if I build again the things which I destroyed, I make myself a transgressor.

<sup>19</sup> For I through the law am dead to the law, that I might live unto God. <sup>20</sup> I am crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me: and the life which I now live in the flesh I live by the faith of the Son of God, who loved me, and gave himself

for me. <sup>21</sup> I do not frustrate  
the grace of God: for  
if righteousness come  
by the law,  
then Christ is dead in vain.

No one is validated by  
doing works of the law.  
Justification is only by  
faith in Jesus, the  
Messiah. We have  
believed in Jesus, the  
Christ, to be justified by  
faith in His work rather

than any of our own attempts to follow every law. We understand that the law itself cannot be completely kept. Not every single law can be kept every single day.

Therefore, it's humanly impossible to keep every part of every law—every moment. That's why we need Jesus.

So, does that mean  
because we DO sin,  
despite our best efforts,  
Christ is pro-sin. No Way!  
It makes no sense re-build  
evil that has been  
destroyed. My sin is  
destroyed through  
Christ—as he lives within  
me. I live by the faith of  
the Son of God. Since  
Christ has made the  
ultimate sacrifice, it would

be totally absurd to say righteousness comes from obeying every single law. That would mean Christ's death and suffering was pointless. That way of thinking—righteousness from law-keeping, is a frustration of the precious grace of God. Actually, according to earlier versions, it is anti-grace. That mentality, or

practice, is at war against  
the grace of God. That  
mindset hates the  
grace of God.

## 1526 Tyndale

gentyls / knowe thatt a man is nott iustified by  
the dedes off the lawe: but by the fayth of Iesus  
Christ: and we have beleved on Iesus Christ/  
that we myght be iustified by the fayth of Christ  
and not by the dedes of the lawe: be cause that noo  
fleshe shal be iustified by the dedes of the lawe.

**I**f the whill we seke to be made rightewes by  
Christ/ we oure selves are foude synners/ is not  
the Christ the minister of sinne: god forbid. For

¶ If I builde againe that which I destroyed / then  
make I my selfe a trespasser. But I thoroowe the  
lawe am deede to the lawe / that I myght live vns  
to God. I am crucified with Christ. I live veres  
ly / yet nowe not I / but Christ liveth in me. The  
lyfe which I nowe live i the flesshe / I live by the  
fayth of the sonne off god / which loved me / and  
gave hym selfe for me. I despise not the grace of  
god: For if rightewesnes come of the lawe / then  
is Crist deede in vayne.

**Know that a man is not justified by  
the deeds of the law: but by the faith  
of Jesus Christ: and we have believed  
on Jesus Christ / that we might be  
justified by the faith of Jesus Christ  
and not by the deeds of the law:  
because that no flesh shall be  
justified by the deeds of the law.**



**If then while we seek to be made  
righteous by Christ / we ourselves  
are found sinners / is not the  
Christ the minister of sin: God  
forbid.**

**For if I build again that which I  
destroyed / then make I myself a  
trespassor.**

**But I through the law am dead to the  
law / that I might live unto God. I am  
crucified with Christ. I live verily / yet  
now not I / but Christ liveth in me.  
The life which I now live in the flesh /  
I live by the faith of the Son of God /  
which loved me / and gave himself  
for me.**

**I despise not the grace of God: for if  
righteousness come of the law / then  
is Christ dead in vain.**

AKJV's "Transgress" vs. 1526

Tyndale's "Tresspass" (verse 18)

Transgress – disobey, go astray,  
break the rules, do wrong.

Tresspass – intrude,  
impose, interfere.

AKJV's "Frustrate" vs. 1526

Tyndale's "Despise" (verse 21)

Frustrate – aggravate, irritate,  
upset, disturb, annoy, bother,  
discourage.

Despise – loathe; scorn,  
look down on, hate.

**To Gain a Better Understanding of  
Verse 18 and 21, Try Using an Earlier  
Version. Tyndale's 1526 is saying:**

If I rebuild what has been torn  
down, then I am super  
**imposing** my own doctrine  
over the doctrine of Christ. In  
other words, if I do not accept  
the atonement of Christ as full  
payment for my sins, then I'm

deciding I know what's best  
and God does not.

That would mean I would be  
intruding over into God's  
authority by saying Christ's  
work is insufficient and that I  
must continue to keep the law in  
order to be justified. To do that  
would mean, I'm **interfering**  
with what Scripture says about  
Christ's work. It would mean I

actually **hate** the grace of God  
and am not living by the faith  
of Jesus Christ—by the faith  
of Yeshua Hamashiach.